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THE MAYANS

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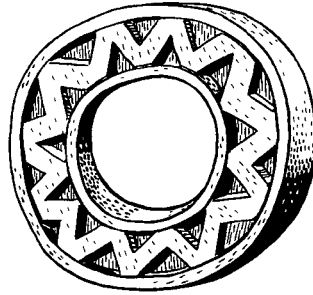
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The Companionship of The Philosophers

Beloved Companion:

We send you greetings in the 6th and 7th Degrees and bid you welcome to the Circle of the Philosophers. Greetings to you on the Seven Points of Mayanry: \triangle and \square . Greetings, Beloved Friend of the Inner Circle and the Outer Circle, that is symbolized by The Ring of Tula .

Seven are the Passwords that are bestowed upon you, Trusted Companion. Seven Spirits of Philosophy now will come to you as companions to your thoughts, for these 6th and 7th Degrees are the Degrees of the Philosophies and upon you shall descend the cloak of Mayan Philosopher.

These are degrees far removed from the strife and stress of the outer world. Here in these circles you will find new poise and calmness and sweet, deep meditation and the cool, invigorating waters that are found only on mountain heights.

Here you will dwell for a time with the Living Spirits of the Philosophers. Here they will impart their beliefs to you. You are at liberty to partake of that which appeals to your intellect and if you will, to expand it. You may reject that which does not appeal to you, for if you do not feel full faith in it, you would be false were you to hold it. But, partaking or rejecting, first be sure that you examine it, that you study it, that you meditate wisely upon it, lest you reject something that you should not reject, or accept something which you are not prepared to receive.

For centuries there has been at least one basic misunderstanding among the fraternities of occult students. You have heard these societies refer often to "secret wisdom" and to "knowledge kept secret since the foundation of the world."

These may be said to be phrases which, while true, yet are almost always misused, or misunderstood. Many of the so-called wisdom fraternities actually teach the misunderstanding for they do not understand it themselves.

These things are not "kept secret" except as man keeps them secret from himself by failing to pursue, to seek the wisdom.

God does not withhold wisdom or knowledge from man. He gives man the powers,

the "mechanism", with which he may go forth and obtain knowledge, and he may obtain as much of it as he desires.

Only, - he must "earn" it. He must seek it. He must apply his faculties and must meditate upon his discoveries and revelations in order to transmute knowledge into wisdom.

Nothing is withheld, except that man must prepare himself to receive. He must become worthy of apperception in order to perceive. He must remain worthy in order to hold that which he receives.

Let a man work for gold, and gold he will receive. The gold then may be squandered or it may be used (transmuted) to buy something desirable. Or it may be invested so that it multiplies. Or, it may be left lying idle, producing nothing, hoarded, a source of future power.

It is different with the gold of the mind. It too must be worked for, but it cannot be squandered. The more you give it away the more golden wisdom revelations you will have. Giving it to others is the best investment of it. Philosophic discussions are like gardens that are lush and rich. But if you leave the gold of revelations lying idle, unused, hoarded, not planted or not worked, they seep away like water poured on sand; - they waft off into the unconsciousness like smoke rising from incense, until only ashes remain.

The way to find the riches of mind is to search for them. The way to refine this gold is by meditation. The way to multiply it manifold is to tell it to others. By giving you shall receive. That is the law.

You cannot give to others that which is beyond them, for that they cannot receive. They are not prepared for it. If they cannot receive you cannot make the gift. It is not that you would withhold from them, it is simply that they are not ready for the higher things.

This was true even of you, as it is of me. There are things that we can see today that a few years ago we could not have accepted. We were not then prepared. The knowledge was there for our seeking, but at that time we sought not. Had we stumbled over it we would not have recognized it. Therefore I ask you to examine carefully the gems Mayanry brings before you reject any as not appealing to you. Nevertheless, if any do not appeal to you, it simply means that you are not yet prepared for those particular thoughts, so put them aside without worrying about them and enjoy to the full those which you do accept.

One of these gems of rich thought which is a stumbling block for many is the great twin doctrine of Reincarnation and Karma. Mayanry does not insist that Mayans accept this teaching. In earlier lessons it was touched upon only briefly as a preparation for you. If you gave it thoughtful consideration you are now seeking better understanding of it. You have found in it a great basic teaching, a gem of light which explains reasonably many things which are otherwise incomprehensible mysteries; and you desire to know more. Your desires shall be fulfilled as you seek.

If there are any who have progressed the Mayan Path this far who have not

accepted the precepts of Reincarnation and Karma, but who now desire to re-examine these gems, the basic material for your review and examination is discussed in your earlier lessons. In all the world's religious beliefs, the most reasonable and surely the most correct teaching is the doctrine of reward or suffering for right action or wrong deeds, as the case may be. Otherwise this would be a world of chance, an existence without a plan of justice - and we know that God is Just.

But failure of any member to accept this doctrine does not bar him from following the Mayan Path to still greater heights, any more than if a guest at your dinner table failed to accept a helping of your choicest food. You would not bar him from your house or refuse him the other dishes on your abundant table. You might tell him that he is missing a treat, but you would not insist that he eat.

That is the way Mayans feel about Mayanry. Indeed, that is the way God runs his world. Failure to partake of a particular tenet does not bar one from enjoying the others.

We should understand this as we enter into the realms of higher thought which the world calls "Philosophy". For philosophy is never a finished thing, it is ever forming, ever being newly created. It is a distillation that is constantly going on. Sometimes it is like distilling sea water, which is indigestible, into purest drinking water. Sometimes it is a distillation of a ferment which leaves a "strong dew". Sometimes it is a distillation of sweet smelling flowers into a fine perfume, one drop of which is sufficient to bring sweet odours to a vast congregation. It is a transmuting of reason into wisdom, an alchemy of Intellect into Faith. The title "Philosopher" therefore draws respect.

Yet, one can not hope to become a Philosopher at once. It is a process that comes with building your pyramid of life. First the site must be selected. Then the orientation of the structure must be decided. Then the foundation is laid and mass is piled upon mass until finally the pinnacle is reached.

In the Training of the Twelve, we see Jesus teaching that gradual growth is the Universal Law of Nature. In philosophy as in pear trees time is needed for the production of ripe fruit, for philosophy is the fruit of the Spirit. It is a law of growth that the higher the product in the scale of being, the slower the process by which it is produced.

The Character within cannot be perfect if the virtue of patience has no place there. The ultimate enjoyment of any good thing is enhanced when it is waited for. In proportion to the trial is the triumph of faith.

These are the lessons taught in the sheltered cloisters and in the ancient monasteries high on the topmost peaks. Patient seeking, deep meditative thought will evolve a philosophy for any thinker. Within these halls is deep abiding peace and quiet, frequent thoughtful discussions for you to share. Look forth from your sanctum window down the long valley; back there are the cities of the outer world, smoky, noisy, quarreling, trading, sinning, corrupt, yet talking now and then of a "better way of life". If they are ever to find it, they will have to be led to it, gradually, slowly, by people like us who are philosophers and ministers.

The masters of politics cannot bring them a better way of life; they have

proved their inability to do so through the centuries, and just now are proving it again. Great nations cannot do it, for the voices of some nations speak with self-seeking, greedy mouths. The Church alone cannot do it, for the Church is greatly divided in its approach to the problem. Strangely, the morality of nations is often drawn towards its lowest criminal elements. The world cannot be bettered by unjustly taking from one, rich or poor, and giving to another. What, then, is the way?

It is by preparing the people, that they may receive. Just as we were prepared, gradually, slowly through the ages, so must even the least of mankind be prepared. One must learn that whatever is desirable must be earned if he is to enjoy it. Happiness, continued good health, whatever it may be, all have a price-tag of life on them. They cannot be enjoyed if one attempts to take them without earning them.

In beautiful Mexico City is the great Castle of Chapultepec, where the nations of the world gathered to ratify the Peace Plan shortly before "V-E Day" at the end of the European phase of the Second World War.

It was in this Palace that the first American Emperor, Maximilian, lived not so many decades ago. Surrounding the hill on which this castle stands is one of the world's loveliest parks. Vast towering trees, centuries old, and weeping tropical Spanish Moss line the many paved walks, shutting out the turmoil of the city and giving a solitude to the place like that in a great forest.

One of the most lovely of these walks I frequently visit when in Mexico City is called "The Path of the Philosophers". It begins at one of the busy highways in the park and ends at a large circular seat surrounding a fountain of tile depicting the foolish but human affairs of the mythical Don Quixote. It is indeed the path of philosophers, beautiful, winding, and leading from the busy highway of life to the resting place. The resting place however is symbolized as folly - one would not remain there too long. But this "dead end" is circular and by following it around one can make his way back to the stream of life on the highway.

That is the path all philosophers should take. The walk up the path as one leaves the traffic of the world to compound his philosophy should be one that is thoughtful; then a period of rest and consideration of the follies of mankind. One should then take his message back to the world, back into the busy cities and there give it to mankind - for all who are prepared to receive, and to prepare all those who are unprepared, as much as it is given to us to do so. That is the Mayan way. That is the way of receiving even higher preparation.

Let us proceed now with the first lecture in these Philosophic Degrees; let us call it:

Realizing The Divine

"Where there is a pattern you may depend upon it that there has been a pattern-maker," Moo Lu Akin used to say to his Chela, "and certainly we have as yet found nothing which the careful observer cannot see has been built to pattern."

It is true that one can look nowhere without finding design, beautiful

design, much of it amazingly complex and involved; and the more we learn about the universe and what it contains the more design we discover. It would be a careless thinker indeed who could contemplate all this without realizing that it belongs to a plan, and one who could see a plan and not assume that there has been a planner would be of the mental grade of one who might come upon footprints in the sand and not conclude that a traveler had passed that way.

In fact, we get our own ideas of design from nature. The most ingenious things man has ever done were all in nature before he ever thought of them.

Man did not invent the hypodermic needle; the Creator of the fangs of the serpent did. Man did not invent the mechanical reproduction and transmission of sound; the Maker of the human ear and vocal cords did. Man did not invent the spirit level; the Designer of the equilibrium-preserving semi-circular canals in the middle ear did. Man did not invent the parachute; the Maker of the dandelion seed did. Man did not invent the wing, holding itself in the air and carrying freight and passengers by the suction of the vacuum it creates; the Designer of the bird's wing did. Man did not invent the principle of radar, locating objects in space by the wave emanations they reflect; he only discovered what the bat and other creatures had all the while been using. Man did not work out the first fine lace patterns; the Maker of the snow-crystal did.

So one might go on indefinitely, but that is enough to serve as a hint as to how design runs through nature, and one of the messages of nature to the thoughtful person is that Someone has passed that way and done all these things. Who was it? Not a man, for no man is sufficient for such works. The only sensible thing we can do is assume that there is an Infinite Being back of all, a Being of infinite wisdom and goodness and power.

The dog is exposed to a great deal of hazard in hunting and fighting, and he therefore suffers a great many wounds. Yet seldom, if ever, do we have an instance of a dog's wound becoming infected, and he even endures the bites of poisonous snakes remarkably well. That is because he instinctively lies down at the first opportunity and licks his lacerations, but it is not merely because of the cleansing he gives them.

The instant a dog is hurt a set of inner glands begin pouring into his saliva a strong disinfectant, so that he disinfects as well as cleanses with his tongue. Nature has provided him with his own germicide, and taught him how to use it.

Does that appear to be the kind of thing that could have come about by chance or does it look like something an intelligent mind had planned? There can be but one answer. Yet this is but one of countless things that might be mentioned to show the presence of a pattern in things, and it is not even the most amazing instance that might be used to indicate that the hand that made us is divine.

Did you ever hear anyone claim that a fine watch had made itself, or that it had come into existence by chance? Did you ever hear anyone make such a claim for a ship, or a printing press, or a building? Then what kind of person can assume that a world and a nature infinitely finer, more intricate, more perfectly designed and constructed, had been built without a builder? What is the meaning of all this presence of pattern everywhere? The answer is what men mean by all that they have gathered up into the word "God".

The scholars call this the argument from design. For some reason it has not been used so much lately, but it is as valid and conclusive as it ever was.

But it is not only in nature that we find these evidences of the operation of an infinite and intelligent power. It is seen also in what happens in human life. The guidance of a divine hand is as discernable in experience as it is in things.

A child has an impulse to insist that his mother go with him into the yard, and doing so she looks up and discovers that the house is on fire. A man has an impulse not to take a certain train, and learns afterward that it is wrecked shortly after setting out. A father has an impulse to remain home from a contemplated journey, and during the evening emergency measures become necessary to save the life of his child. These are not imaginary instances; they are all actual occurrences. Do they not indicate that some benevolent power greater and wiser than our own is at work in our lives?

Sometimes this personal experience of providence takes the form of denial. A certain man wanted a position very much. A scheming and selfish rival prevented him from getting it and obtained it for himself. It turned out that it did the rival no good, and that if the man who so desired it had obtained it his career would have been far less successful and happy later, for this position went out of existence while a very much better one came to him. This too is an actual occurrence, and life is full of such happenings. Why? Because there is a divinity that shapes the life of the person who permits it to guide and direct his affairs.

This process also reaches out into the larger movements of history. One has only to read the record to see how unworthy nations and dynasties go down, and how a divine power fosters, preserves, and encourages every force that seems to make for human development, freedom, happiness and good.

Whoever looks at the current of life for its meanings can see how through the centuries the forces of history have been moving toward a redeemed world order, the condition which Jesus called the kingdom of heaven and which John called the heavenly city, the new Jerusalem. Sometimes these forces are checked and sometimes they are accelerated; sometimes they suffer crises and the issue seems for a time in doubt; but always the larger trend is toward the goal planned from the beginning - all things made right and all tears wiped away. Only a divine power can account for such things.

Every little while someone announces that he has discovered a substitute for God, but it always turns out that it is God or a phase of His work that the discoverer has found. A French thinker undertook to write Humanity in the place of God, but we were only reminded that Jesus had said that what one does to the least of human beings he does unto the Lord. When the processes of Psychology began to be discovered some thought that accounted for everything, but reflection disclosed that it accounts for nothing except some of the ways in which God chooses to do things.

Some have insisted that life is only a puppet show; but even if that were true we must remember that an operator always holds the strings. Not so long ago the Humanists were bowing God out of the universe. Today the Humanities are studied and practiced as a part of the religious program. We seek to serve others because we recognize them as children of God, and a child who never had a parent would be a rather unaccountable thing.

"We who work with the sciences have found that life and the world are like an automobile", said an immature student to a wise religious counsellor. "There is nothing in either that cannot be accounted for on a basis of Physics or Chemistry."

"I agree with you", said the counsellor, to the student's surprise. "Of course they are like an automobile, and of course they can be analyzed physically and chemically. But tell me, did you ever see an automobile that had not had a planner and a builder?"

The universe may be a laboratory of Physics and Chemistry, but if so it only becomes the more necessary to assume that an infinite Physicist and Chemist set it up and operates it. It is not possible to eliminate God from the universe nor from life. If one could do so there would be nothing left. When you do away with origins you do away with everything.

We also discover traces of God in the fact of instinct. Bryant's poem, To A Waterfowl, points out how the bird finds its way along the trackless coast without chart, compass, or guide; and that there must be One who guides both it and the one who writes about it.

A hunter told the writer of these lines that up to the day and hour when the hunting season opens the ducks come and go freely, but from that hour they do their best to keep in hiding. Who taught them that accuracy in judging time? They have no calendar.

The other day the writer was talking with a group of friends when a little brown dog trotted up and began playing with them. Suddenly he turned and trotted away as though insulted, ignoring all calls to return. As he disappeared around the corner of a building there emerged from one of the doors a person who dislikes dogs and treats them unkindly. This person spoke and went on his way, and as he disappeared the little dog emerged around the other side of the building and joined the group again. He had sensed the approach of this person while the person was still inside a building some distance away, and had known exactly what to do. Who taught animals such wisdom?

In animals and men instincts are never misleading, but work with perfect accuracy. The first time a human being ever felt hunger or thirst he knew exactly what it meant and what to do about it. Nature did not deceive him. Providence had created and made available that power to satisfy the need which the still, small inner voice told him existed. Whatever an instinct calls for one may assume that it is real. It demands and recognizes nothing that does not exist.

Every human being has an instinct that leads him to look up to an infinite One. Some deny it, but if you will watch what they do and say you will find them in one way or another recognizing the existence of the Divine, even though they do it secretly or unconsciously.

A certain old man who took great pride in the claim that he was an atheist was struck by lightning while at work in the field. As he lay unconscious his lips were seen to be moving. Attendants listened, and found that the old man was praying when in a condition that did not permit him to crowd back the words. Prayer could not come out of his mind without having been in it. He had probably been praying secretly

or at least treasuring his childhood prayers all the while he was so loudly claiming unbelief. Why anyone would do so is a mystery, but many people do. The human heart and mind instinctively recognize the existence of the Divine, and instinct is unerring.

The name by which the Infinite One is called is relatively unimportant. And because some tribe or period does not worship the Deity under the same name we do, it is a mistake to take the attitude that it is therefore pagan and lost. The name others apply to the Divine Being may be as good as ours, and in fact we use several of them ourselves.

A container for clothing and belongings for traveling may be called a bag, a suitcase, a valise, or something else, but it is still the same thing. What it is called does not affect its identity or affect the question of what the speaker means. The Greeks prayed to Zeus, the Romans to Jove, the Hebrews to Jehovah, the Mohammedans to Allah, but their hearts were reaching out for the same thing, namely the Infinite One who created and rules all things. Savage tribes and earlier ages may have worshipped and served poorly and crudely, but people have to learn. Future ages may say that we had some crude conceptions and practices too, for we are still learning. But human understanding is always struggling toward the light that shines more and more unto the perfect day.

In Athens Paul found an altar inscribed To An Unknown God, and told the pedants who came to hear him defend his faith on Mars Hill that they had erected it for fear their recognition of divinity had not gone far enough and they must have something to account for the lack. In some way or another the instinctive human recognition of the Divine is always coming to the surface.

When we come to the question of what this Super-Being, this Over-Soul, is like, to whom can we better turn for an answer than to the Great Teacher of Galilee? Jesus had two answers. One was the answer He gave to the woman at the well. The older Bible versions represent Him as saying that God is a Spirit. In a new translation a very competent Oriental scholar seems to have come closer to the viewpoint of the Master. He represents Jesus as saying that God is Spirit. A spirit and spirit, or all spirit, are two very different conceptions.

The word "spirit" comes from the Latin verb meaning "to breathe". It is, then, something like breath, the thing which the presence or absence of makes the difference between life and death in the body. It so happens that the ancient Mayans and the wise men of the East placed a great deal of emphasis on breathing, and developed ways of producing surprising effects on the body and the mind by means of breathing in different ways. Breath may be something much more important than the average person has stopped to realize. Let us think about it a little further.

The average person would say that he breathes to get oxygen. By that he means that the oxygen drawn into his lungs with the breath comes into contact with the bloodstream there and burns out the impurities each time it passes through, thus refitting the blood to continue its work of cleansing, nourishment, and repair throughout the body.

Anyone can observe for himself that this is happening all the time by noting that the course of his veins is blue and that of the arteries red. This is because the blood coming back to the heart through the veins is dark with its load of poison

and waste gathered up from the tissues, while that going out from the heart is bright and fresh, and red, because in passing through the lungs the oxygen has cleaned it. It is quite proper, then, to call the air we breathe the breath of life.

But various groups of wise men have claimed even more than that. They have said that there is in the air and throughout space something that does for the mental and spiritual self what the oxygen in the air does for the physical self. In the East this element was called Pran, or Prana, and is one of the chief reasons for the great emphasis many of these groups of teachers have placed on breath and breathing exercises - to get more of this inspirational element into the system.

We all know that regular, deep, correct breathing does seem to clear the mind and build spiritual vitality, while the lack of it leads to a deficiency in both. There are thoughtful people who believe that we breathe into ourselves the power of God, spirit. Undoubtedly in some of its finer forms we take it into ourselves through our mental processes too.

Now present day science comes forward with the definite discovery that some kind of a mysterious ray, seeming to come from everywhere and nowhere, is beating constantly on the world and on us with some kind of power necessary to us. More will be known of it later, but so far science can only recognize its existence as "the cosmic ray". The laboratory may yet corroborate both the wise men and the teachers of religion.

At any rate, God is spirit, and spirit is everywhere, all-wise and all-powerful. This divine consciousness, everywhere existing and always functioning, thinks a pattern, wills that it shall become real, and a world emerges, a rose blooms, or a new species comes forth, as a plant grows from the fertile elements in the soil. We walk about in this infinite ocean of spirit as fish swim in the sea, and we breathe it as they do the water of the sea. As Paul has said, "In Him we live, and move, and have our being." As Tennyson has said, "He is closer to us than breathing, and nearer than hands or feet."

The human reaction to such an idea of God raises a question. "That is all very well," the average man says, "but I can't get hold of it. It is expressed in terms I do not know about. Tell me of God in terms I can understand and with which I have something in common."

Realizing this difficulty the Great Teacher gives another answer. He refers to God as our "Father". That does not mean that God looks like a human parent or has the limitations of one. It means that He is the Source of all life, the Provider of all supply, and that this Infinite Spirit is a Personality in the sense that it knows and cares about each of us and maintains a personal relationship to us.

But the human mind is not quite satisfied even yet. The average man says, "Yes, the idea of God is a beautiful one, but it does not look possible. Where is the demonstration? We are human, and we need to be shown - to have an object lesson. The concept of an infinite and perfect Being is beyond us. We need to see it in terms of the kind of life we must live. What would this God do if He were in our places today? Show us, and we will try to do it too."

That is a reasonable request, and one that has already been granted. We

have a demonstration of the Divine in terms of the kind of life we live, the problems we must meet, and the work we have to do. The demonstration is the Master Himself. A skeptical disciple made the same objection and request long ago when he said, "Show us the Father, and it sufficeth us." The Master gave the same answer when He replied "He that hath seen me hath seen the Father."

That is why we call Jesus the Christ. Christ is not His name, but His title. We say it as we might say John the Fisherman, or George the King of England. It means that Jesus the man so expresses the divine life within Himself that He is entitled to be called "the Christ".

In other words, He is a man in whom humanity and divinity have been united and become one. That is what we call the atonement, or more properly the at-onement. It is perfectly natural for Jesus to say, "I and the Father are one," or, "I am in the Father and the Father in me," or, "The Father who is in me doeth the works."

It is not intended that these things shall be true of the Master alone. The purpose of a Master is realized only as students learn his secret and realize it in their own lives. These things are intended to be true of all of us in the measure in which we are able and willing to demonstrate at-onement in ourselves. If the measure of the stature of the fullness of Christ is beyond us, then what is the use? But it is not. He is the object lesson for us to imitate. He came not to amaze us with His perfection, but to show us how it can be done.

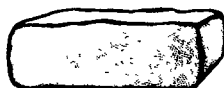
In telling His disciples what marvelous powers should be given them He said they should not only do the same works He had done but even greater ones. The love, and truth and power of God are limitless. They increase and multiply as one goes on with them. The demonstrability of religion is what gives it its meaning and worth. The power of the Infinite Spirit is everywhere available. While Jesus gave it perfect expression, each individual can at least do his best. His effort may not be perfect in the beginning, but he will do better each time he tries.

There is an old story about Arachne, a Lybian girl, who challenged the goddess Athene to a spinning contest and had the bad judgment to win. The girl was punished by being changed into a spider because no human being might share in divinity. Our modern religious viewpoint is just the opposite. We have arrived at the understanding that each is invited to become as much like God as he can, to express as much as he can of the current of divine love and power that flows through his life. Moreover, he is given a perfect demonstration to show him how to do it.

"Be ye therefore perfect, even as your Father in heaven is perfect", said Jesus in the Sermon on the Mount. That was rather a startling challenge, but He must have meant what He said. No matter how high a goal is we can always keep moving toward it, and one will often be surprised to see how far he can go. The Divine is something first to discover, and then to realize. Unless one does the second, the first is useless. That is what religion is all about. And it should not seem unreasonable when we remember that the life of God is flowing through each of us with every breath.

Shortly before the end of His earthly work, the Great Teacher said to His disciples, or students, "I have yet many things to say to you, but ye cannot bear them now." One of those things was said in the hour when He died upon the cross.

Those who entered the old temple down in the city at that hour saw an amazing thing. Untouched by human hands the veil that hid the Holy of Holies was torn in two from top to bottom. That was where the light of the Divine Presence was said to shine, and where none except the high priest might go and he only on special and widely separated occasions. A great revelation had been symbolized. The Divine Presence was no longer restricted; it was open to all who cared to draw near, even to the humblest and the least of human beings. It was an invitation to the individual to realize the Divine for himself.



There has been considerable dispute as to whether God is transcendent or imminent - that is, whether He is over all or in all. The answer is that He is both. As Mu Loo Akin used to say, you cannot limit the Divine; it is at both the center and the circumference of things.

No matter in what field one works, he will find God there. The scientist deals with His handiwork, and the historian traces His pathways, but the common man can find God as well as anyone, for He is found primarily in our own lives and experiences in the life and work of every day.

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